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Biblical Notes.

The Holy Spirit in Individuals. The question is raised by Rev. Dr. F. H. Ringwood, in the *Expository Times*, whether it is scriptural to speak of any individual Christian as a "temple of the Holy Spirit." The common understanding has been that it is according to the New Testament. But this writer's impression is that we have no warrant there for such a usage. He holds that it is the Christian Church in the aggregate that is so described in the Pauline Epistles. It is affirmed frequently that the Church is the temple of God in the Spirit, that the Church is the body of Christ. But it is just as unscriptural to say that any individual Christian is a "temple of God" as to say that such an one is the "body of Christ." Everywhere in Paul's writings when statements on this point are made it is the plural pronoun that is used. "*Ye* are builded together for a dwelling place of God in the Spirit." "*Ye* are the body of Christ." So the pronouns are plural in 1 Cor. 6: 19, 20, "*Your* body is a temple of the Holy Ghost which is in *you*," etc. Here "*your* body" lit. "body of you" (plu.), does not mean the body of an individual Christian but the body made up of all Christians of which Christ is the head.

Principal Moule suggests some opposing considerations to this somewhat startling view. He would hold that 1 Cor. 6: 19 at least includes a reference to the body of the individual Christian, basing his opinion chiefly on the context of that passage. Just before, Paul has been urging the sacred law of bodily (physical) purity and in v. 20, he says "Glorify God in your body," where "body" must have the same reference as in the context preceding v. 19, otherwise his point would be utterly lost. And he further claims that there is no necessary contradiction between this view of 1 Cor. 6: 19, and the other great truth of the corporate life of the saints in Christ. Indeed one may ask, Does not the latter view, so strongly contended for by Dr. Ringwood practically imply the former view which Principal Moule urges, unless we accept some mystical interpretation which is not in harmony with the Scriptures?

The Syro-Phenician Woman: Mark 7: 24-30. Every reader of this episode wonders at the attitude of Jesus and the language He used to this woman. The usual explanation is that He wished to draw out her faith and thus elicit an example of the victory of faith which should serve to instruct and cheer others. Dr. Wace adds some other important considerations in his discussion of it in "Some Central Points of Our Lord's Ministry." (1) This episode followed the scene of intense excitement in Galilee culminating in the feeding of the five thousand. Jesus desired to escape observation and hence was concerned not to do any miraculous work which would draw further attention to him. (2) The granting of the woman's request would infringe upon a settled principle of His ministry, viz., not to extend at this stage of His ministry, its blessings to any others than to the Jews. (3) From this point of view Jesus' apparent harshness was really an indication of a precisely opposite feeling. Her

appeal raised in Him a conflict of feelings. The principles and general interests of his ministry conflicted with his sympathy for her condition. "Deep feeling struggling to conceal itself is wont to seek protection in such severe expressions which derive their very harshness from the depth of the emotion which they are endeavoring to conceal and to repress." (4) But the woman by her masterly retort, by her earnest importunity and trust, "actually succeeded in inducing our Lord, at a time in some respects most inopportune, to infringe a settled principle of His ministry" and, as it were, to give free play to His love, independently of the restraint of the laws under which He was for a time acting.

Jesus and the Pharisees. The attitude of the Pharisees to Jesus and His work has often been discussed. But Jesus' way of dealing with their opposition is made the subject of some remarks by Dr. Wace in the volume already alluded to. Passing by the element of consideration for His own safety and the progress of His work, which is frequently given in explanation of His frequent withdrawals from them, Dr. Wace notes that after the first Judean ministry, Jesus, in withdrawing from Jerusalem, "afforded to the Pharisees and their allies a time, as it were, of grace, an opportunity for reconsidering the attitude they had taken towards Him, as they heard or occasionally saw, His words of truth or deeds of mercy elsewhere. While He preached the Gospel to the poor in Galilee, He was affording the Pharisees an opportunity of understanding it better." He deals in a wonderfully patient way with them. His parables at the first are couched in general terms, as though to give them time, so to speak, to take in the real meaning of His teachings. He abstains as long as He can from giving these narratives any personal application. The parables of the 15th chapter of Luke from this point of view are supremely gentle and patient. What better occasion, we would say, for a severe rebuke to their hypocrisy and selfishness? But our Lord was to them as to others, a Saviour. He makes an appeal to their better nature in these simple stories—"the Lost Sheep, just that one tender image, held up before those hard faces, to see if it would not soften them." But at length, when gentleness would not avail, He resorted to that last weapon of indignation and denounced them with unparalleled sternness and bitterness. Yet even in that stage of his work, He utters the touching lamentation over Jerusalem, the Jerusalem of these Scribes and Pharisees. Thus the unity of His ministry is preserved—a unity in the one purpose of salvation for all, both the weak and the corrupt and the hard-hearted and self-willed.

In Adam all die. Rom. 5: 12-19; Gen. 2: 17. Paul's argument is built on the hypothesis that the universal reign of death over man is a result of Adam's first sin. But Dr. Beet, in his Fernley lecture, notes that here seems to arise a conflict between the assured results of science and this Pauline teaching. It must be admitted that long before Adam lived multitudes of animals died, and the similarity of bodily structure in animals and man leaves no room for doubt that the death of the one stands in close relation to the death of the other. How can this difficulty be solved? Beet's suggestion is based on the statement made in Genesis that God breathed into man the "breath of life," thus producing intelligence and moral sense in the body of man which is closely related to the body of animals. But we can well conceive the Author of this higher life promising to the man escape from the doom of the common